Caranga-
Cipaya

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The number of spirits which rule over a household may be even more considerable. In a prayer of Aymara origin which I recorded among the Cipaya, in the course of a sacrifice made to the demons of the house, the shed and the kitchen are invoked at the same time as the court.

Building a house gives rise to various ceremonies which occur uniformly throughout the territory inhabited by the Aymara. There is no Cipaya hut on which one does not see to the left of the door upon entering the blackish spot of blood with which it was sprinkled after its erection. The inside of the roof also bears traces of bloody sprays. This sacrifice is followed by a feast, the costs of which are borne by the owner of the new dwelling, and to which he invites all those who, relatives or friends, have aided him in the work of construction. The occasion is used to offer up many libations and to ask, probably of the protecting spirits, that "the straw (of the roof), that the house, that the hut for the kitchen be good, that it last for many years."

ʌPoʌaiʻa	ʌOoya	hamantziha	suma	hallʌ	wata
Straw	house	kitchen for	good	many	year

awantiʻa (1)	ʌOoya-hi.
endure	house this.

1. From the Spanish aguantar, "to endure."

/383/ A beautiful example of the frightful jargon, a mixture of Cipaya, Aymara, and Kicua /Quechua/ words, which the Indians use in their conversations with the divinities.

The titi-maiʻku is honored each time that an Indian returns home to the village after a long stay in his "water house." As the number of titi-maiʻku in Chipaya is limited, I would not have

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Means of Subsistence

Stock raising. The Čipaya draw practically all their resources from stock raising. As I have already had the occasion of saying in describing the environment /160/ where they live, the pastures which cover their territory have been artificially created by diverting, by means of arms from long canals, the waters of the Lauca River, which flows ten kilometers from the village. By means of dams they cause partial flooding, which sustains a short, tough grass in places on which the sheep feed and which elsewhere transforms the plain into marshes where the submerged grasses develop better than in open air. Other water grasses thrive there and they sometimes reach 50 cm. in height. All along these mires and lagoons rise small huts shaped like ovens, similar although very small to the conical houses of the second type (Fig. 1, B /see p. 142/). These are shelters that serve as a refuge for sows at littering time. During the rainy season vast expanses of plain are thus covered with water. The many wretched huts that border them which mirage enlarges and deforms often give the traveler the impression of circulating in the midst of a large lacustral city.

The entire zone of pastures is strewn with enclosures (uyu) in which the sheep are penned at night. The mothers are separated from the lambs because of the milking which takes place at dawn. I was always struck by the completely disproportionate number of these enclosures in comparison with the number of flocks. Without doubt the Čipaya build them anew each time that they leave a zone where the grass is exhausted to lead their sheep to graze in another region of their territory. These enclosures like the wretched huts are made of clods, and their opening is always toward the east.

It is in this vast zone occupied sometimes by lagoons, sometimes by pastures, that the Čipaya have their "water houses" (k^{x}as-k^{x}oya), or estancias, (Pl. IV, A /see p. 213/) of which I have already had occasion to speak. The estancias are usually occupied by the youngest members of the family and by the old people.